

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Advent

He comes, no royal vesture wearing,
An humble beast the Monarch bearing;
Receive thy King, Jerusalem!
Go forth with palms, his triumph showing,
With branches green the pathway strewing,
And shout hosannas to his name.

O Sovereign, by no host attended!
Strong Champion, by no spear defended!
O Prince of peace, and David's Son!
Thy throne, from whose approach forever
The kings of earth thy step would sever,
Is by thee, without battle, won.

Unto the empire thou hast founded,
Though not of earth, nor by earth bounded,
All earthly realms shall subject be:
Forth into every land and nation,
Thy servants, armed with thy salvation,
March to prepare a way for thee.

And at thy coming, clothed with power,
The sullen storm forgets to lower,
And waves grow calm beneath thy tread;
The bonds, by man's rebellion blighted,
In a new covenant are united,
And sin and death in fetters led.

O Lord of grace and truth unending,
And love all reach of thought transcending,
Revisit us, so sorely tried!
Thine advent once again is needed,
To form anew thy peace, unheeded
By worldly haughtiness and pride.

Oh, let thy light, which ne'er shall vanish,
From earth the power of darkness banish!
The lurid flames of discord quell;
That we, the thrones and people loyal,
As brethren 'neath thy sceptre royal,
In thy great Father's house may dwell!

—Friedrich Rückert.

CHRISTMAS IN WAR TIME

At the very best, it is surely difficult even to think of a "merry" Christmas in a world at war. We say, a world at war because there is not a part of the world that is not involved. Such nations as are not actually fighting are armed to the teeth ready to resist an attack, or else to maintain their neutrality. This Western Hemisphere is especially favoured in being far removed from actual hostilities, and yet even here we are not immune—as the naval battle of last week off the Uruguayan coast proved.

But there is always something for which to be thankful. We remember a story told by Dr. A. J. Gordon, of a member of his church who was a carpenter, and who never spoke on any subject but in terms of thankfulness. On one occasion his Pastor asked him how he was; to which he replied, "I am very well, thank you, Doctor, except that I cut my thumb badly — but thank the Lord I did not cut it off."

We need such a spirit to enable us to be of "good cheer" this Christmas time; so it has occurred to us we might consider what reasons for thankfulness we can find in this almost general "blackout".

First of all, there is the fact of Christmas itself, with its spiritual significance. In spite of all the world's troubles, Christians can say, "We know that the Son of God is come." The believer's salvation does not depend upon his circumstances. It is in Christ; and since it is written, "Ye are dead, and your lives are hid with Christ in God", the worst that can possibly happen has happened for the Christian. Sentence has been passed and executed, and that is all behind us; and the best that even a God of infinite grace can provide is before us. And that spiritual inheritance that is hidden, as we are, in Christ, can never be affected by Nazi submarines and bombs.

So let us begin by saying that we are thankful we are saved, and that our possessions in Christ are everlasting.

Then we in this part of the world have a geographical reason for thankfulness. It may seem but an accident that we live here instead of in Europe, but the fact is we are here, and we sleep at night without fear that our cities will be bombed, and non-combatants, without distinction of age or sex, may be murdered. That reason for thankfulness surely holds for all who live in the Western Hemisphere whom this paper may reach.

But we think of many in the British Isles who will read this paper, and of others in some of the stricken parts of Europe, should this paper reach them — but first, surely all who live under the British flag have reason for thankfulness. We can be thankful that we have not the shadow of a doubt as to the righteousness of our cause. We are not engaged in an unholy war. If ever since the dawn of human history a people was justified for drawing the sword, we are that people. Mr. Chamberlain said it is an "evil thing" that we shall be fighting — and it is so evil that nothing that could issue from the pit itself could be worse. So that Britons may be thankful they are not under a government like that of Germany, or Russia, or Italy, or Japan.

Then too, we may be thankful we are not alone in the fight; that we are allied with such a nation as gallant France. If ever there was a time — and this Editor has been saying the same thing for ten years — when

we had reason to be thankful for the French army and for the Maginot Line, it is now. Britain was able, with deliberation and without undue haste, to despatch a force to France; Canada was allowed breathing space to prepare, only because France was ready in advance. Therefore we may be thankful for French statesmen, for the sacrificial spirit of that great Republic, and for their splendid and courageous resolution that the enemy "shall not pass". We may well be thankful, and ceaselessly commend France to God in prayer.

Another thing we ought to be thankful for is that we are not allied with Russia. What a despicable power! Certainly in nothing is she to be preferred before Germany. If it be possible, she is even worse than Germany. How could we lie easy in our beds, or go about our work, or go through even a form of prayer for victory, if the British Empire had any kind of alliance with that bloody and bestial thing called Russia?

As to the conduct of the war, and the results so far, we have great reason for thankfulness. Due to the invincibility of the British Navy and the Royal Air Force, there has been no bombing of British cities; and the horrible carnage which everyone feared would mark even the first hours of the war, has not yet taken place.

Furthermore, notwithstanding the very worst that Germany can do, British supplies are still coming in, and British commerce goes on its way on all the seven seas.

Another reason for thankfulness is that our British forces on land and sea and in the air have fought with clean hands. Britain's conduct of the war has commended itself to the conscience of the world; and to enjoy the sympathy and respect of the lovers of righteousness throughout the world is something to be thankful for. Notably, we are thankful that the British submarine, H.M.S. *Salmon*, did not sink the *Bremen*.

On the debit side, we may write down the fact that some people, both in Britain and Canada, thought she ought to have been sunk. But what is the object of the war? Not vengeance; not an expression of insensate hate. We are fighting for righteousness, and for the re-establishment of an ordered world.

The *Bremen* is too big a ship to be allowed out of port in time of war. She could not possibly become a menace to our commerce; and to have destroyed her without warning would have been the grossest violation of international law. Had the submarine been in a position to have captured her, and escorted her as a prize to some British port, having secured the safety of her crew — that would have been a legitimate act of war. But wantonly to destroy a magnificent ship merely for the sake of "getting back" at Germany, would have been an unpardonable offence; and it would have been as foolish as wicked. The *Bremen* will be tied up for the duration of the war. Why should JOHN BULL destroy a ship that may some day be his? We remind our readers that the ship which brought Their Majesties to Canada was built to serve as a luxurious private yacht for the former Kaiser; and when the war is over, and Germany is subdued, as she will be, it is quite possible that the *Bremen* will sail under the British flag. And as though to afford moral justification for Commander Bickford's restraint — we are proud to know that his father was born in Toronto — he was permitted to inflict

(Continued on page 5)

The Jarvis Street Pulpit

A CHRISTMAS SERMON

By Rev. E. E. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, December 22nd, 1935

(Stenographically Reported)

"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."—Luke 2:11.

Prayer before the Sermon

Our Father, as we direct our prayer to Thee, and look up this morning with thanksgiving, we adore Thee for the Gift of Thy love, and that which Thy grace has wrought in our lives. We bless Thee for every one in Thy presence in this place to-day who has passed from death unto life, who is rejoicing in Thy salvation, because it was said: "Thou shalt call his name JESUS: for he shall save his people from their sins." We thank Thee that He came, and that He ascended, and that He ever liveth to make intercession for us. We bless Thee that Thou hast spoken unto us in Thy Son, and Thou hast made us "accepted in the Beloved".

We pray, our Father, for all this company before Thee this morning, for those who are Thine own, that they may be built up in their most holy faith, and may have more and more of the knowledge of God. Oh, teach us, and lead us in the way everlasting. Grant, we pray, that we may go on to know the Lord.

We pray especially for the unsaved that Thou wouldst vouchsafe to them the light of Thy countenance, that Thou wouldst speak to them by Thy power. Constrain them by Thy grace to come so that this Christmas time may be the happiest day of their lives.

Oh, our God, we plead with Thee that Thy Spirit, by Whom the resurrection was wrought, Who indwells Thy people, may take of the things of Christ, and reveal them to those who are without hope and without God in the world!

Receive our thanksgiving, our praises, this morning. Grant, we pray, that the words of our lips, and the meditations of our hearts, may be acceptable in Thy sight.

Bless those who are in special need. Some, perhaps, of Thy children are cast down this morning, and need especially Thy guidance. Speak to them. Make them glad by Thy presence. Come, O God, and possess Thy temple! Enable Thy people to cast all their care upon Thee, to allow Thee to bear, indeed, their sorrows, to carry their griefs. Do Thou, O God, grant that this entire place to-day may be especially a place of blessing where Thy people shall hear Thee speak, and the unsaved, also, shall hear Thy voice.

Our Father, we commit this service to Thee. We pray for the power of utterance. Grant, O Lord, that Thy word may be received in the love of it, as we speak of the things of God, and magnify Thee, and seek to exalt Thy name together.

We commend to Thee the Pastor of this flock, and pray for Thy richest blessing upon him, that Thy comforts and Thy grace may abound toward him to-day! Restore him speedily to health and strength again.

Our Father, we wait upon Thee; our eyes are unto Thee. Our expectations are from Thee. We pray that Thou wilt bless us out of Thy fulness, and glorify Thine own name; yea, be Thou exalted in Thine own strength. We ask it in Christ's name, Amen.

I am so glad that although Christ can, and does, save the noble and the great, He has special messages for the poor, and for those who are without any exalted social status. He chose His disciples from amongst very ordinary men. In this case, this vision came to shepherds. They were neither learned nor wealthy. So may we learn, incidentally, that no earthly station need shut us out from the revelations of God.

Did you notice that it was one angel who first appeared to the shepherds, and then as he spoke, suddenly

there was with the angel a multitude of the heavenly host? It is a question whether the music was heard at first. "The angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid." The angel of the Lord came upon them, and after the angel had delivered his message, the Scripture says: "Suddenly there was with the angel"—that is, with the first angel who had appeared—"a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

I want to talk about this birthday which we are to celebrate on Wednesday. I wonder whether anyone really knows the date of Christ's birthday? Was He born on December 25th? There is no evidence in the world that He was. For some centuries after the birth of Christ His birthday was not kept at all, so far as we know. The early church did not like to keep "days", and have celebrations, lest it should be misunderstood. Then gradually there came the idea of observing the birth of Christ, and we are told that in the days of Diocletian, when he was holding court somewhere toward the end of the third century, or just at the very beginning of the fourth, there was gathered together a multitude of Christians to observe the birthday of Jesus. I don't suppose they knew what the day was, but they were gathered together in some building to observe the birthday of Jesus, and Diocletian set fire to the building, and the Christians were consumed in the flames.

Various dates have been observed: January 1st, January 6th, March 29th, April 19th, May 20th, and September 29th. Our observance of December 25th comes only from about the fifth century, since which time its observance on that date has been general, but it was not by any means because they thought they had arrived at the exact birthday of Jesus. No one knows the exact date. But it has been observed on December 25th, because that was the beginning of a certain period, dating from December 25th to January 6th, during which the Norsemen conceived that their god, Odin, had a very special interest in the affairs of men upon earth. That may have had something to do with setting the date. But I want to call attention to the fact that we really do not know what day Christ was born. No one knows at the present time.

But that is not at all important. It is very fitting that we should observe a date. You remember that woman who bestowed honour upon Christ, and He said: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." And it has been told all through the centuries that she rendered that service to Christ.

Now Christmas is not, primarily, a day for just having a good time: it is primarily a day for honouring that One Whose birth the day celebrates. And it is general. How world-wide it is! It extends throughout the world so that even the infidel is compelled to acknowledge Christ, if he would be honest. If he writes a letter he writes that it is a certain date in nineteen hundred and thirty-five A.D. And the very One Whom he will not acknowledge, by the majesty of His holiness has so swept the imaginations of men that they are dating time from His birth, and they are compelling the infidel to acknowledge Him.

And the season! How compelling it is! It does not matter how you may philosophise about it. You may say: "One day is as good as another, and Christmas day is just like any other day. The days come and go, and I have to live my life. Yes; it is a happy season in many ways, but I am not going to be affected by it as when I was a child. I have grown to manhood." But, in spite of yourself, you will be caught by the spirit of it. It compels you. It is in the air; it is everywhere, in the eyes of the street car men, and taxi men, in the millions of shoppers with their bundles. Everyone is resolved to be as carefree and happy as possible, and to throw off dull care at this season. And in spite of ourselves the Christmas season "gets" us somehow or another. We have to conform to it; we cannot live independently, no matter what we do.

There may be someone here this morning who has been bruised and battered. You have been bereaved. You are lonely, perhaps, to-day. It may be that there is someone here this morning who is wondering just what use there is in life anyway. You are depressed. You are almost in despair. You don't know which way to turn. You do not know what the future holds for you, and you wonder why you were born, and why you have come to this time of life. Well, it may be, if you don't know Christ, that your life has been continued just for the one purpose, that at this time you might find hope and life in Christ. It may be that some of your very bereavements, some of the very sorrows that have broken your heart, and almost crushed out your soul—it may be that some of them have been suffered in order that, at last, you might come and be gladdened by the Babe of Bethlehem, by the One Who was born, Who came to years, and died for you and for me, "the just for the unjust, that he might bring us to God." The cradle, and the manger, would have been valueless if there had not been the cross. And the cross would not have been well authenticated if there had not been the resurrection, and even all these truths would not have been known if God had not sent the Holy Spirit to witness to your heart and mine, of sin, of righteousness, and of judgment, thus enabling us to believe in the Son.

Is there one lonely one here? Is there one sorrowful one here? Is there one bereaved? Is there one burdened with sin this morning? Behold! this "brother is born for adversity". I like that scripture: "A brother is born for adversity." This is the One Who was born for our adversity, in order that He might redeem us from all iniquity; and if you will come to Him to-day you will find that this Christmas will be a merry Christmas in spite of all your bereavements, in spite of all that has come to you. The Psalmist said: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." No earthly wealth

can supply the gladness of heart which comes to men who receive Christ, and come to a realization of the fact that His riches are ours.

What is life anyway? It is a vapour that appears for a little time, and then vanishes away. And if, in the course of life, in spite of all your sorrow, you find Christ, you will find it worth while, worth having life, to come to a knowledge of Him Whom to know is life eternal.

I remember a man's saying to me once, after his property had been burned down, and in a few hours everything swept away: "I thank God I lost it, for while I had it I did not think of Him, but when He visited me in this fashion, and took everything away in a moment, then I turned to Him, and found redemption through the precious blood."

Won't you come to Him this morning? I am not going to speak at length, but I beg you to come to Him. He is reaching out His hand to you. He is calling you to repentance, calling you to come to Him, and if you will only respond, just abandon yourself to God, He will do this for you: He paid the penalty nineteen hundred years ago on Calvary's cross. He cancelled the price of your sin, and if you will come to Him He will come into your life and break the power of cancelled sin, and set your spirit free. And He will be your Companion and your Guide all through life, and at last He will deliver you from the presence of sin altogether. He will raise you from the dead in His own likeness, and you shall be forever with the Lord. He will make you happy when He has made you holy. Perhaps you have been seeking happiness apart from Christ, but it cannot be found. We can be happy only as we are holy, and we can be holy only through salvation. I do not speak of present absolute sinlessness—not sinless perfection or anything of that sort. If you come to Christ you will realize that while being born again the old nature is still there, and there will be a conflict, but we are to go on to perfect holiness in the fear of God, following Him.

Now will you come? Will you open your heart's door? He says to you this morning: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If you will come to Him this morning this Christmas day will be the happiest Christmas you have ever had in your life. It is impossible to have a really glad Christmas apart from a knowledge of Him Whose birth the day celebrates. And you ought to do it. It is the right thing to do, the reasonable thing. It is wrong to stay away from Him: you ought to open your heart and let Him in. Will you do that this morning?

I am saying the same thing again and again because I want you to respond to it, to remember it.

I was led to think some years ago of what a chance that innkeeper at Bethlehem missed when the Lord was cradled in the manger. Oh, if he had only had spiritual light, if he had only been touched by the Spirit of God, somehow, surely, as old Simeon was led into the temple when Jesus came there, surely the innkeeper of Bethlehem would have been sensible of the fact of this marvellous birth! But "there was no room for them in the inn", and they went to the stable, and Christ was cradled in a manger.

Amos R. Wells years ago pictured the innkeeper of Bethlehem during the days of Christ's earthly ministry, having heard from a stranger of the miracles which were

being wrought by Christ, speaking to a stranger about the birth in Bethlehem, and the innkeeper said:

"What could be done? The inn was full of folk:
His Honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee came hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbi, such a noble throng
As Bethlehem had never seen before,
And may not see again. And here they were
Close-herded with their servants, till the inn
Was like a hive at swarming-time, and I
Was fairly crazed among them.

Could I know
That they were so important? Just the two—
No servants; just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale—I saw them not myself,
My servants must have driven them away;
But had I seen them how was I to know?
Were inns to welcome stragglers, up and down
In all our towns from Beer-sheba to Dan,
Till He should come? And how were men to know?

There was a sign, they say, a heavenly light
Resplendent; but I had no time for stars.
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,
And who He was that should be born that night—
For now I learn that they will make Him king,
A second David, who will ransom us
From these Philistine Romans—who but He
That feeds an army with a loaf of bread,
And if a soldier falls, He touches him
And up he leaps, uninjured?—had I known,
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest
And sent them all to stables—had I known!

So you have seen Him, stranger, and perhaps
Again will see Him? Prithee say for me,
I did not know; and if He comes again,
As He will surely come, with retinue
And banners and an army, tell my Lord
That all my inn is His to make amends.

Alas! Alas! to miss a chance like that!
This inn that might be chief among them all,
The birthplace of Messiah—had I known!"

But he missed his chance. Well, will you miss your chance, or will you just open the inn for Him to come in? I beseech you, swing your heart's door widely open, and bid Him enter while you may.

CHRISTMAS IN WAR TIME

(Continued from page 2)

real damage upon the enemy in a legitimate way on the same day.

It is well, too, to think of the tremendous achievement of transporting the British Expeditionary Forces to France — probably numbering over two hundred thousand and by now — without a single casualty. Somewhere we have read that Napoleon was once asked if he had ever worked out plans for landing an army in England. He replied that he had worked out several which he thought might have had some chance of success, but that he had never been able to work out a plan to ensure his being able to bring his army home again! That narrow strip of water, the English Channel, has proved a pretty effective moat for JOHN BULL'S castle for a long time. The layman might suppose it would have been

possible somehow for armed ships to have made the passage of the narrow strip of water unsafe for troops, but these tens of thousands crossed without a casualty. Thank God for that! And for the British Navy!

On the first day of the war an unarmed liner, the *Athenia*, was torpedoed, with great loss of life. But we have just been officially informed that the first Canadian Division, probably numbering fifteen thousand men, have been successfully landed in England. If the transportation of troops across the English Channel was a difficult task, how much more difficult to take fifteen thousand men at once across the Atlantic Ocean — every ship of which would have been a legitimate target for enemy craft! And to do that without loss of life — and strange to relate, without having one in a hundred of the soldiers, thousands of whom had never seen the sea before, seasick. Once more we say, Thank God for the British Navy. What other power on earth could do it?

Another reason for thankfulness we may find in the quality of the men. While we are of the opinion that should any very large contribution of men be required, conscription would be the fairest principle of enlistment, there is ground for gratification that every Canadian wearing His Majesty's uniform, wears it because he wants to — as a volunteer.

A recently announced programme of the Governments of Great Britain, Canada, Australia, and New Zealand, that Canada has been chosen as the centre for the training of the Imperial Air Force, is another reason for thankfulness. Much as we may regret the necessity, we are thankful that this land will be able to make this contribution to the maintenance of the world's liberties. With the resources of this Continent at its command ultimately, and with the man-power available from the Commonwealths concerned, it is certain that within a short time the British Air Force will be at least equal, if not superior to, anything in the world.

What shall we say of the victory over the *Graf Spee*? We glory in the valour of our ships and men, but oh, the pity of it, that brave men who are not personal enemies, thousands of miles from home in foreign seas should have to fight each other because of the ambition of a madman in Berlin. In spite of all that has been said about the "inglorious" end of the *Graf Spee*, we think the German commander was wise not to take a course which he knew would mean in the end the loss of his ship, and perhaps of the crew, either by gun-fire or by his ship's unseaworthiness. Incidentally many British lives were thus also saved. We deplore the wretched, not to say utterly wicked, so-called code of honour, which required such a man to take his own life. It will help us to keep faith in humanity to give honour where honour is due even a German enemy and to recognize the nobility of a man who found gratification that he had saved the lives of the crews of all the non-combatant ships he had been required to destroy, as well as the lives of his own men, and deliberately and unnecessarily sacrificed only one life—his own! This Editor is thankful for the record of the noble-spirited German!

It would not be difficult to enumerate many other things for which, at Christmas time, we may be thankful in connection with the war; but perhaps this is enough. It may at least be sufficient to add that all this points to a time not far distant when these evil forces against which we now do battle will have been brought into

subjection, and we shall be able once more, with "good cheer" to wish each other a "Merry Christmas".

With these reflections, THE GOSPEL WITNESS would send to all its readers everywhere warmest Christmas greetings.

TO ALL OUR OVERSEAS SUBSCRIBERS

We have been notified by the Postal Authorities that the price of subscriptions to THE GOSPEL WITNESS, mailed in England, has been returned to the senders, for the reason that it is not permissible to send money out of England. We are very anxious to retain our connection with our British subscribers, and we therefore announce that we shall continue to send the paper without asking for renewed subscriptions so long as the present situation obtains; unless of course we hear from any of our subscribers that they wish to have the paper discontinued. Otherwise, we shall be glad to carry our British subscription list until the end of the war, or until the embargo is lifted.

THIS WEEK'S SERMON

Looking for a Christmas sermon among the many transcriptions in our files, we found the sermon appearing in this issue, by the Editor's brother, Rev. E. E. Shields, of Calvary Church, Ottawa, which was preached four years ago when the Pastor was unwell. May its appeal find a response in many hearts.

NEWS OF UNION CHURCHES

VISITATION OF THE CHURCHES IN THE OTTAWA VALLEY

Rev. H. C. Slade passed through Toronto last week on his return from a trip among our churches in Quebec and the eastern part of Ontario. We had hoped to have an account of Mr. Slade's itinerary in this week's edition, but apparently Santa Clause has first claim on the mails for the article has not arrived up to the time of our going to press. We think we can safely promise something for next week, however. In the meantime we are very happy to assure the friends who have been remembering this undertaking in special prayer that Mr. Slade returned from his difficult task much encouraged by what he saw of the work being done on our fields, and the great opportunity they present. We take this opportunity of expressing our cordial appreciation of the warm reception extended to Mr. Slade by all the churches and pastors. To Mr. Slade himself for undertaking this strenuous task, and to his missionary-minded church in releasing him for a time we express the sincerest gratitude of the entire Union.—W.S.W.

BOURLAMAQUE BROADCASTS THE GOSPEL

"This week finds us busily preparing a rented store which we are rearranging for our purpose as a mission. It is located in Val d'Or, on the main street, close to Bourlamaque, and for a few months will serve us as a place in which to conduct all of our meetings. God willing, I shall begin broadcasting weekly the gospel over the local station, for fifteen minutes each Sunday evening, beginning December 17th. If the Lord permits, we shall later extend the time of the broadcast to half an hour. We shall appreciate your prayers, as dependent upon the Lord we endeavour to enter this great door of opportunity in the district."

WILFRED WELLINGTON.

FAREWELL AT ESSEX

The members of the Essex Baptist Church held a farewell gathering for their pastor and his wife, Rev. and Mrs. J. Fullard, on Thursday evening, November 23rd, prior to their departure to take up the ministry of the gospel at Lindsay,

Ontario. The gathering was attended by nearly two hundred members and friends. Mr. Russell Damm, the Sunday School superintendent, and a member of the deacons' board, acted as chairman for the evening and took charge of a very interesting programme. A presentation of a gift to Mr. Fullard, and a bouquet of flowers to his wife, was made by Miss Doris Cross, while a short address was read by Mr. Roger Barlow. Mr. and Mrs. Fullard tendered their thanks and good wishes in reply, and upon Mr. Fullard's closing remarks, Marian Damm played "Auld Lang Syne". A dainty plate luncheon was then served, after which every one joined hands and sang "Blest be the tie that binds". The evening was closed with a short prayer by the departing pastor. On the 26th of November the pastor preached his farewell sermon. Mr. Fullard had been in Essex for the past eight years, and during this period of time had been a spiritual force in the community, and it is with a deep feeling of regret that the congregation witnessed his departure.—R.B.

A LITTLE GIRL'S LETTER

The following letter was sent by a little girl of ten to her pastor, Rev. Bernard Jeffrey of Long Branch. It is a fine example of what can be accomplished in a Sunday School where the sole purpose is the salvation of souls.

"Dear Sir:

I am writing to tell you that I will try to bring as many people as I can so as to get my button. Not only to get the button, but to try to help build up the Sunday School. And best of all to bring souls to the Lord, oh! how glorious to know that you are saved. It must be glorious to know that you have brought some soul nearer to the Lord. The Lord entered into the world to save sinners, and praise the Lord He saved even a poor sinner like me. Praise the Lord.

Yours truly, Pat Bell.

P.S. I think I can bring mother this afternoon. I truly hope she can come."

Mr. Jeffrey adds that the little girl was successful in bringing her mother to the meeting.

BLESSING AT NORLAND

"We have said again and again that in due season we shall reap, if we faint not. We believe that the Lord is capable of doing His own work, that it is our business to be faithful in our testimony and walk. We have tried to be this, and it was our great joy last night to see a response to His Word. Before the invitation hymn was finished a young girl stepped out in tears, weeping bitterly as she acknowledged she was a sinner, and expressed her willingness to have Jesus Christ as her personal Saviour. You will rejoice with us, I know, and kindly pray that she may be a bright and shining light, and that this may be the beginning of a mighty visitation from God."—F.E.V.

FROM REV. JOHN BOYD

"We have enjoyed rich blessing from God in our church fellowship and have seen God bringing some from darkness to light in our regular services. For the conversion of one who was formerly a notorious sinner, we especially thank God, and look for much fuller and richer blessings as He continues His mighty work. My special concern now is respecting a radio broadcast we have arranged to conduct each Sunday between twelve and twelve-thirty noon. This is undoubtedly the most stirring challenge and the greatest undertaking we have faced in our eventful experience here. Our station reaches an area in which approximately two hundred and fifty thousand people live, most of whom cannot get a gospel message at this time of day. Thousands of them have no church service, and depended on the other church service which was broadcast from here, but which has now been cut off. The station is heard regularly as far west as Sault Ste. Marie, as far east as Pembroke, as far north as civilization extends, and as far south as Allandale and Barrie. Occasional broadcasts which we have had before the power of the station was increased, brought many reports of interest and blessing, but now we hope, with a regular service at this hour, to reach and win many to Jesus Christ. The expense thus involved is a very great addition to our already heavy burden, but until God dries up the fountains and compels us to desist we shall go on in His name. The cost amounts to more than one hundred dollars per month, but we believe that God has His stewards for this work, and on

them He will lay this responsibility. We should be particularly happy if several would follow the example of one dear friend who has already assumed responsibility for the cost of two Sundays. If we seem often to be making appeals it is because the distressing need of others weighs so heavily upon us. So now the thought of being answerable for two hundred and fifty thousand souls makes us to cry again: "Brethren help us!"—JOHN R. BOYD.

A LETTER FROM ALBERTA

The following letter from the treasurer of the Alberta Baptist Fellowship explains itself. This work receives one half of the amount contributed to the West through our budget while the other half goes to the brethren on the Pacific coast.

Dear Christian Brother:

Again we have to thank you for coming through with a donation at the crisis. At the end of November our balance was \$1.24. Mr. Hall announced on Sunday that a special Fellowship prayer meeting would be held Wednesday, when slides would be shown of our Alberta Fellowship work, and an offering taken for the Fellowship, as we were in urgent need of funds in order to send out the Christmas grants to the preachers on the salvation firing line. Now we have your fine gift which puts us on easy street for a while, and will ensure the boys a happy Christmas. Brother E. Hartford is at Tilley, Alberta, opening up a new work there, and we shall be able to help him, too, with a small grant. The church building at Brooks is going up rapidly during the fine weather, and reports from the work there are very encouraging. Thank you again for your contribution from the Union of Ontario and Québec, for which we enclose signed receipt. It is surely an answer to prayer. Yours in His service.

A. R. CLARK, Treasurer.

"THE SEMINARIAN"

The Seminarian, the paper published by the students of Toronto Baptist Seminary, this week makes its bow for the current School programme. An attractive Christmas cover, the design of President B. D. Wallace, opens upon a fine cross-section of Seminary life. The *Seminarian* also gives the personal side of the news from our graduates. Assistant-Editor J. A. Dobson's interview with Rev. Prof. W. H. Wrighton is — well, it is Professor Wrighton. Editor H. C. Wilkins has begun good work. If you are not already on our subscription list, send 40c for the year, or 10c for a single copy, to *The Seminarian*, 337 Jarvis St., Toronto, 2, Ontario, —W.G.B.

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 3 Fourth Quarter Lesson 53 December 31st, 1939

THE HEROES OF FAITH

(Review Lesson)

Lesson Text: Hebrews 11:1-29.

Golden Text: "Without faith it is impossible to please him."—Heb. 11:6.

For Reading: Hebrews 11:30-40.

I. The Definition of Faith—verses 1, 2.

Faith is the title-deed of our inheritance as Christians. A deed is a legal document; the written guarantee that the holder possesses certain property. It is the token of his ownership. Once a person has saving faith in Christ he may be assured that the spiritual possessions purchased for him by Christ are actually his (Eph. 1:3-14; 1 Pet. 1:4). The believer is the heir of all the riches of Christ (Rom. 8:17; 1 Cor. 3:21-23).

Faith may be compared to a piece of paper money which is the evidence that a certain amount of gold is in the government treasury. The gift of faith is the pledge that the Christian is entitled to all the wealth of the heavenly country.

The quality of faith enabled the patriarchs to give a good testimony before men. In some respects they may have failed, but they were all characterized by trust in God. They took Him at His word, and joyfully obeyed Him.

II. The Demonstration of Faith—verses 3 to 29.

Although faith is often beyond reason, it is not contrary to reason. It is the spiritual faculty by which we are enabled to understand the words, works and ways of God. God's sovereign acts are utterly beyond the comprehension of the natural man (1 Cor. 2:14), but Christians can grasp such truths. God spoke, and the heavens and the earth appeared (Gen. 1:6, 9; 2 Pet. 3:5). The eternal Word of God, the Lord Jesus Christ, was the Creator of this world (John 1:1-3; Col. 1:16; Heb. 1:2, 10).

Abel was willing to accept God's instructions concerning the type of sacrifice which He required. In Eden God had instituted the animal sacrifice, and had shown that the offering was acceptable in which the blood of another was shed (Gen. 3:21). The substitutionary atonement of Christ was thus foreshadowed. Cain offered to God the fruit of the ground, the tokens of his own labours, but Abel had illustrated the essence of righteousness, faith in the righteousness of another (Gen. 4:1-7; Rom. 4:5; 10:2-4).

Enoch is an outstanding hero of faith because of his life of abiding fellowship with God. The climax came at the close of his earthly pilgrimage when he was taken into the immediate presence of his Lord (Gen. 5:22, 24). The life of faith is the life which is well-pleasing to God (Rom. 8:7, 8). No one can have access to God without faith in His existence and in His righteousness as manifest in His faithfulness to the covenants which He has made.

Noah accepted God's word that the flood would come, even although he saw no manifest token of its appearance (Gen. 6:13). He exercised faith also when he obeyed the commandment of God for his salvation (Gen. 6:14-22; 7:1-5). The ark is a type of Christ, our Shelter from the destruction and death caused by sin (1 Pet. 3:20, 21). The sinners of that day were condemned because they would not listen to the warning of Noah, the preacher of righteousness, but repudiated the refuge provided (Matt. 12:41; John 3:18, 19; 2 Pet. 2:5).

The crises in the life of Abraham are significant as affording examples of the way in which he trusted and obeyed God (Rom. 4:1-3). He hearkened to the call of God, and left his own country and people for the land which God would show to him (Gen. 12:1-4). By faith he went out, by faith he sojourned, by faith he dwelt in tents, and by faith he looked for a heavenly city.

The promise of a son did not cause Abraham to stagger through unbelief, even though the birth of Isaac would be a miracle (Gen. 17:19; 18:9-14; Rom. 4:18-21).

The supreme test of Abraham's faith was his willingness to offer his son Isaac on the altar, as God had commanded (Gen. 22:1-10). He was convinced that God's promise of a numberless seed through Isaac would somehow be performed even although it meant the resurrection of Isaac from the dead (Rom. 4:17; Jas. 2:21-24).

Isaac was given prophetic insight into the future through faith in God (Gen. 27:27-29, 39, 40). The same was true of Jacob (Gen. 48:1, 5, 16, 20).

Joseph had taken God at His word with regard to the period of servitude of Israel in Egypt and their subsequent return to the land of Canaan (Gen. 15:13, 14). He left instructions that the children of Israel should carry his bones with them, and accord them burial in the land (Gen. 50:24, 25; Exod. 13:19; Josh. 24-32).

The parents of Moses were not afraid of the commandment of Pharaoh which threatened the life of their child, but they trusted completely in the providential care of God (Exod. 2:2). The child Moses profited by the godly example and instruction of his home, and as a young man, was willing to forego the pleasures and luxury of Egypt, preferring to do the will of God. The Lord called him to be the deliverer of His people (Exod. 3:1-10). It was under his leadership that they celebrated the Passover in token of their redemption from the bondage of Egypt (Exod. 12). He also led them safely through the Red Sea on dry ground (Exod. 14; Psa. 78:13). By his hand God performed many mighty acts for His people (Psa. 103:7).

BARGAINS FOR CHRISTMAS PRESENTS

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Beautifully bound in cloth—nearly 400 pages—postpaid to any address, \$1.00.

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Beautifully bound in blue cloth with gilt letters—really a \$2.00 book, 280 pages, \$1.00.

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Bound in cloth, gilt letters—\$1.00.

Either or all of the above would be an appropriate gift for your Pastor.

OTHER CHRISTMAS BARGAINS

Many people grow weary, are all but tired out, before Christmas comes, trying to select Christmas presents for their friends; which must be, first, within their means; which will be agreeable to their friends' tastes, and so be to them a gift of real value; and last of all, which in some degree will reflect their own desire for their friends.

To those who are really believers, the further consideration will be added; whether the present will express the donor's testimony for Christ, and thus tend to further the spiritual interests of the recipient, and in the end be glorifying to God. To those whose minds are thus exercised, we offer the following suggestions.

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